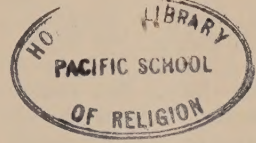


The AMERICAN FRIEND

APRIL 4, 1960



Rest Remaineth

Easter day breaks!

Christ rises! Mercy every way is infinite --

Earth breaks up; time drops away;

In flows heaven with its new day

Of endless life --

What is left for us save in growth

Of soul to rise up.....

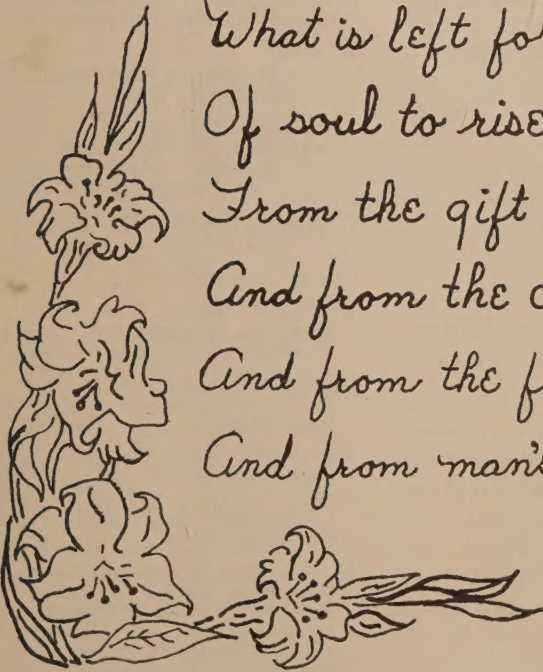
From the gift looking to the giver,

And from the cistern to the river,

And from the finite to infinity,

And from man's dust to God's divinity.

Robert Browning



How Do Your Young Friends Grow?

Some of the world's most wonderful young people currently make up a part of the membership of our Friends Meetings. Acting in appreciation of this fact, we want to provide the climate in which youth can grow morally, socially and spiritually. An active Friends Youth Fellowship goes a long way in providing such a climate.

What is a possible program for such a fellowship? We begin with a group of young people—it need not be large, but there must be some. If your local meeting has not enough for such a venture, why not team with another Quaker group? Distance means little, especially to youth. Two churches even 10 or 15 miles apart can successfully collaborate on such a program. Young people should be of approximately the same age. Some churches have as many as three or four different fellowships, one for each age group.

Youth Do the Planning

Having once elected their own officers, they will welcome the privilege of planning their own program. Too often we adults give young people what we think they need, rather than giving answers to the questions they hunger to ask. A good questionnaire on the interests of young people enables older

Friends to communicate with them more effectively. Excellent questionnaires have been developed by Winchester Friends, under the direction of Charles Thomas, New Castle Friends under Tom Mullen, and Spiceland Friends, with the leadership of Earl Prignitz.

Variety is essential to a successful youth program. Youth of some meetings are responsible for presenting their own study-worship programs. Others plan for outside speakers. All such successful programs will take young Friends on trips or projects outside the bounds of their local church or meeting. It could be making a visit to your church college as an annual event, with on-campus young people leading in a worship period to close the visit. Youth can profitably visit other religious groups, attending a Roman Catholic mass, worship in a Jewish synagogue, or in another Protestant denomination with a strong liturgical service. Most faiths will welcome young Friends who come reverently, seeking to understand. Or a trip to a religious movie, followed with a discussion, may be planned.

Recreationally, swimming, skating or bowling parties are valid. There are many things to do for a program. Keep it varied!

(Concluded on page 106)



Fairmount, Indiana
Young Friends

Seated, Ronnie Haisley, chairman. Behind him are Nancy Roth, Roslyn Carter and Susan Baker; back row: Stephen Wayne and Charles Walker.

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Editorials...

"Not Written In This Book"

A man had written a book. It was not intended to be a biography yet it is usually considered to be such. It was not addressed to a person, yet unnumbered individuals have felt it was particularly for them. It was not written as history, yet its climax concerns the greatest single event in history. And when he reached the end of his book the author said he had only put down **some** things concerning his hero, adding that "there was much more not written in this book."

This book has been read by millions both in its original tongue and in most of the other languages used by men everywhere in the world. Men have been fascinated by its "foreword," which says in part, "In the beginning was the Word, and the Word was with God, and the Word was God."

John, the author, was obsessed with the idea that his hero was **more** than an ordinary man; that, indeed, he ought to be placed in the same category with God. His thesis is that Jesus appeared to his disciples after his crucifixion and, since people knew the author to be an honest man, they could depend on his reporting, it was true. Therefore, life beyond was now an established fact.

But the lives of the men and women to whom Jesus made himself known had been completely changed **before** this book or any other in the New Testament had been written. It could not, therefore, be the only evidence of the resurrection, it was not even the first evidence, and the author, with utter honesty, acknowledges that many other evidences are "not written in this book."

These unwritten evidences have continued since that day at the beginning of the first century to assure men that life goes on beyond the grave. What sometimes appears to be an isolated single miracle in time turns out to be the timeless attestation to the surety of man's eternal hope, for he who "appeared" to men, so soon after death had supposedly eliminated him, continues to "appear" to any and all who will accept the revelation. This is the continuing miracle. Even in the field of pure science the unlimited power of the invisible is being demonstrated every day. Because we cannot "see life" we cannot therefore categorically deny its existence here and hereafter.

Let us accept the truth of the author's statement. The daily-increasing number of evidences of the resurrection are "not written in this book," they are found in the moving, pulsating lives of those who have seen and perceived. They can be added day by day to the increasingly long list, the beginnings of which were recorded by John nineteen hundred years ago. Included in the list will surely be the testimony of George Fox when he reported "there is one even Christ Jesus who can speak to thy condition." Others in his day quickly joined in glad recognition of the eternal presence. Indeed the whole history of the Church is a chain of such testimonies regarding the power of the living Christ, coming right down to our day. It is this continuing life perceived in every generation that has kept the Church so that "the gates of hell have not prevailed against it."

The acceptance of the invitation of Jesus, "Follow me," leads not alone to a life of blessedness but to man's only real assurance that there is more to life than our physical senses alone can identify. "The Kingdom of Heaven is like unto . . ." Jesus often said. He would then give an illustration in terms which our finiteness can comprehend. "But it doth not appear what we shall be." The great assurance that can be ours now is, "We shall be."

The evidence for us will not be "written in this book." It will reappear in our day in lives to whose condition Christ has spoken.

The writer is minister of Union Street Friends, Kokomo, Indiana, in Western Yearly Meeting. Active on the American Friends Board of Missions, he has been pastor of the Friends Church in Denver, Colorado, and served from 1945 to 1948 as Five Years Meeting Secretary of Stewardship and Finance.

—Norman E. Young

As an act of renewal and self-dedication, Friends of the Wilmington, Ohio, Meeting prepared their own "Lenten Family Devotions" for this season. Reproduced here are three of these meditations.

"Take my yoke upon you and learn of me,
for I am gentle and humble in heart,
And you will find your souls refreshed;
My yoke is kindly and burden light."

—(from the Moffatt Translation—
Everyman's Life of Jesus)

There is a story of a knight who traveled the world over, looking for good deeds of greatness to perform, only to find on his return home that his duties lay there. Like this man of old who found that what one seeks is usually close at hand, we at times do not have the wisdom to observe things that are close to us. In seek-

ing a workable Christianity it is often forgotten that the most important part is the action of our daily lives; the way in which we take up our yoke and carry it, even when it rubs a bit. Christ tells us that our burdens will become light, as we learn of Him. If, in the future, we are called upon to carry the cross, we will be found strong enough to bear the extra weight, because of our daily exercise in Christian action.

Prayer

Oh Lord, may we live each day centered in Thee
Our every word and deed Christ-influenced.

—Harry and Gretchen Johnston

As we approach the season that commemorates the climax of Jesus' Judean ministry we see among the most poignant aspects of the scene on Golgotha the outstretched hands of the Master. Our spiritual experiences can be enhanced and deepened when seen through the eyes of someone of a different race and culture, thus illuminating them with new dimension and perspective.

Francisco E. Estrello was a Mexican Quaker who has visited Friends in Wilmington on more than one occasion. He became a leader in interdenominational work serving eventually as head of the Casa Unida de Publicaciones. He died last year just a short while after his appointment as chief executive of the American Bible Society's agency for Mexico. On one of his trips to this area he handed me a poem in Spanish he had just written while in Richmond, Indiana, entitled "Manos de Cristo" and asked that I make a translation for use among English-speaking Friends. I would like to share with you again this Mexican Friend's vision of the "Hands of Christ."

—Douglas L. Parker

I.

Hands of Christ,
Divine hands of a carpenter—:
I cannot imagine those hands
Forging lances, hammering out swords,
Nor designing some new model of bomber;
Those hands, the hands of Christ,
Were the hands of a carpenter.

II.

Hands of Christ, callused
Carving cradles,
Making ploughs, building life—:
I cannot imagine those hands
Busied with cannons,
With grenades and with explosives;
Those callused hands,
Callused from building life.

III.

Hands of Christ,
Divine hands of a carpenter—:
I cannot imagine those hands
Making drudgery of human tasks,
But contriving creative labor;
Those hands, hands of a workman
Building hour after hour.

IV.

Among the feverish hands
That build cruisers and bombers
Yours are not found!
Yours bear the marks of nails,
Heroic marks of sacrifice;
Those hands are bleeding hands,
Strong, vigorous hands of steel,
The stout hands of the Carpenter
That labor on quietly building life.

—Francisco E. Estrello

"Take Heart. This Is Easter!"

The Christian world is kneeling once again before the moving story of the Resurrection, of Easter, the one day whose sunrise is awaited by untold millions.

What makes this day so profoundly significant for our times?

Easter is the story of a discovery, the discovery that Christ lives. That fact has taken one deep fear out of life, the fear of death.

In the heart of the Easter story stands the deathless assurance that we do not make our way alone through this world. Christ is not a memory, but a presence. When doors close and life tumbles in; when hope no longer sees a star; when horizons lose their crimson and skies become leaden—then comes a voice, saying, "Be not afraid, I live."

But even more important than the discovery that Christ lives, Easter is the discovery that Christ triumphs. It takes out of life not simply the fear of death, but the fear of defeat.

Easter is the essence of everything that makes life worth living. It means that truth is more powerful than error; that principle is more eternal than expediency; that giving is more divine than getting; that sharing is more lasting than saving.

A man is a poor Christian who does not feel the steadying power of this story in his pilgrimage through the years. Take heart. This is Easter!

—Harry and Betty Hague

A Call to the Ministry

By Guilford Street

What is meant by, "A Call to the Ministry"? Among many Protestant denominations it has been commonly understood and assumed that God gives a specific revelation, a kind of inward conviction to those persons whom He would have give full-time service as pastors, evangelists, or missionaries. Although most people may admit that God sometimes calls men to other fields of service, "a call to the ministry" is still thought to be primarily as defined. Young people are sometimes told, "If you can do anything else, and be happy, don't preach." Churches and individuals are warned not to encourage any young person to become a pastor or a missionary unless he has given clear expression to the fact that God has called him to such service. "Only God can make a minister," it is said, and, "One entering this field without the certainty of God's call is sure to fail."

An examination of New Testament teachings and practices reveals some basic errors and weaknesses in such reasoning. The partial truths it contains are deceptive and have contributed to the present shortage of pastoral leadership, not only among Friends, but in most Protestant denominations. Perhaps a new study of the teachings of Jesus and of the Book of Acts may be particularly helpful and enlightening in this field.

Are We Ministers?

Probably one basic error in the common assumption is the failure to recognize that **every** Christian is called to be a minister. The word "minister," of course, is used here in the broad sense in which Jesus used it when telling His disciples that true greatness in the kingdom of God comes from humble service and ministry to others. (Matt. 20:25-28 and Mark 10:43-45) The charge to every follower to be a witness, to go, to teach, to preach, to baptize, was impressively stated by Jesus just before His ascension. However, this truth was also contained in His parables of the laborers in the vineyard, of the "talents,"

of the "vine and branches," and many others. He pointed out that He, Himself, came, "Not to be ministered unto, but to minister, and to give His life, a ransom for many."

Everyone becoming a Christian is called upon to make a complete consecration of self, of his own will and purposes, to the will and purposes of God. Those who would follow Him, Jesus said, must deny self, take up their cross, and follow. One who places family, or property, before allegiance to his Lord, is not worthy, Jesus said.

Many of our familiar Christian hymns and gospel songs express this well, though their sentiments seem not to be taken very seriously by many church people. Read the words thoughtfully to the following songs: "Take My Life and Let It Be," "Have Thine Own Way, Lord," and "I'll Go Where You Want Me to Go, Dear Lord."

By the Spirit and by Man

If, then, every Christian is called to minister according to his own talents, abilities, and opportunities, why are there sometimes "misfits" among pastors and missionaries, and why are there able and devoted young people who could well give this type of leadership, but who do not? Is this not because of a second basic error in the common assumptions concerning a call to the ministry? This is the belief that the Holy Spirit can reveal **only** to the person concerned the fact that he is called to minister, as well as the kind, the time and the place of his ministry.

This is completely unscriptural, and not according to the thinking or practice of the early church. Examine the record, remembering that in the early church everyone knew that he was called to minister. The question was, "When?" and "Where?" and "How?"

Seven men were needed at Jerusalem to minister to the widows and other needy. They were chosen by the congregation. (Acts 6:1-6) At least two of these men were also able

teachers and preachers: Stephen, the first Christian martyr, and Philip, who later converted the Samaritans. When word of a growing new church at Antioch came to Jerusalem, the church there sent Barnabas to them. When pastoral work became too heavy for himself alone, he went to Tarsus and brought the young man Saul to be his assistant. (Acts 11:22-26).

Barnabas and Saul (or Paul, as he was later called) were sent to Jerusalem by the church at Antioch to take money for relief to the brethren in Jerusalem. (Acts 11:30) After fulfilling their ministry they took John Mark with them to help at Antioch. (Act 12:25) Barnabas and Paul were sent forth by the church at Antioch (under the call of the Holy Spirit), with John Mark as their helper, on the first great missionary journey. (Acts 13:3) Mark soon turned back and did not complete this venture. Later, when Paul wanted Barnabas to go with him on another journey, they could not agree upon giving John Mark another chance.

So Barnabas took Mark and Paul **chose** Silas, and made separate journeys. (Acts 15:36-40) Also we read concerning Paul and Barnabas, "They ordained elders in every church." (Acts 14:23) Later Paul saw the consecration and talents of Timothy, and gave him a ministry to do. (Acts 14:1-2)

Tempered by Thought

These multiplied illustrations clearly show that in the early church, spirit-filled men and meetings helped in directing the kind, the time, and the place of Christian service. They reveal that the men who felt the call of God upon them to be His ministers were ready to be guided by the wisdom of others in these areas. Some years ago a certain young man felt within himself God's call to the ministry. Interpreting this in the commonly-accepted way, he endeavored to prepare himself to be a pastor of a meeting, and did serve a few years. But de-

(Continued on page 102)

CALL TO THE MINISTRY

(Continued from page 101)

spite his deep consecration he was not an effective pastoral minister. He had no gift in preaching. Finally realizing this, he gave up pastoral work as a vocation. Yet he perhaps has maintained as effective a Christian witness and ministry in other ways consistent with his abilities and talents, as have many other "ministers."

If anyone feels God's hand laid upon him in a call to the Christian ministry, make no mistake about it. This should be the experience of every true convert. But if he is completely submissive to the will of God he should be not only willing, but should desire, that his ministry be such that his God-given gifts and abilities will be most effectively used for God's glory.

Godly, spirit-filled men or women may still discern, and helpfully guide, into right channels of service. Every Christian is called to be a minister. Why do not Christian people and the church do more to guide those with appropriate gifts and consecration into pastoral, evangelistic or missionary work, and others with different gifts into the variety of areas which minister to the children of men? Should not every Christian take to himself the words of Paul to Timothy, "Make full proof of thy ministry"?

The writer is minister of the Honey Creek Friends Meeting, New Providence, Iowa, and has written several previous articles for The American Friend.

COMING EVENTS

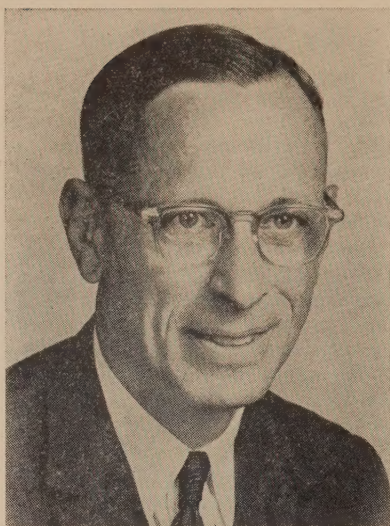
April 15-17—Young Friends Committee of North America; Earlham, Richmond, Indiana.

April 27-28—Washington Seminar on Foreign Aid, F.C.N.L.

April 30—Friends High School Institute, Westbury, L.I.

May 6-8—Peace Education Round-up; Dayton Regional A.F.S.C., at Quaker Hill, Richmond, Ind.

George Scherer Resigns From Mission Board



George A. Scherer, since July 1, 1957, Administrative Secretary of the American Friends Board of Missions, has submitted his resignation, effective September 1st. Since beginning his service with the Mission Board four years ago after being Professor of Chemistry at Earlham College for twenty years, he has contributed thoughtfully and effectively to the careful guiding of the Mission Board program. In 1956-57 he was Secretary of the Mission and principal of the Friends Boys School at Ramallah, Jordan.

Since beginning his work at the Friends Central Offices, he has visited all the mission fields under our Board, giving practical encouragement to our missionaries and the nationals closely associated with them, as well as speaking widely in the U.S. and administering the entire program.

On July 1, 1957, the Mission Board was in debt \$34,856.81. The final \$5,000 of this indebtedness was paid in 1959, and the Mission Board began 1960 free of debt.

George Scherer returns to teaching next fall, becoming professor and head of the Department of Chemistry at Western College, Oxford, Ohio.

James C. Matchett

We have learned, with profound regret, of the death on March 24th of James C. Matchett, long a member of the Executive Council and Chairman of the Publication Board of the Five Years Meeting. Details will appear in the next issue.

The Musician Prepares For Worship

By Ida Mae Miller

"All Friends are encouraged to give adequate time to study, meditation and prayer and other ways of preparing for worship."

—*Faith and Practice*, Philadelphia Yearly Meeting, 1955, p. 59

The musician in a Quaker Meeting prepares for the Meeting for Worship as does every other conscientious member. However, the musician applies this preparation to his music and endeavors to keep his mind and spirit "open" to the leading of the Spirit. This continuing process carries many overtones for the sensitive Quaker musician, and involves:

Study: a recognition of his God-given talent and of his genuine interest in its development; an ever-increasing knowledge of his field of music; and hours upon hours, year after year, of productive practice to become skillful in his art. Fundamental to this study of music is a constant reading of the Bible and of Quaker literature to broaden and deepen his spiritual life.

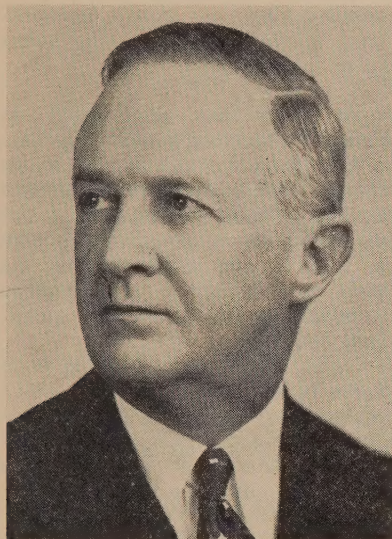
Meditation: a heartfelt thankfulness for the talent entrusted to him; an unceasing search for the best use of his talent in God's work; and an assurance of God's strength and power in the right use of this precious gift. The musician who reflects on God's plan and his own part in it will become increasingly aware of the potentialities of his talent.

Prayer: an offering up of his talent, preparation and study to the leading of the Holy Spirit; a willingness to be a channel of God's love and light; and the release of his own will to the Divine Will. In such a moment the soul can feel the moving of the Spirit and be freed to follow its leadings.

This regimen for the musician is arduous and exacting, but it is equally rewarding and joyous—for it reveals the **Ministry of Music**.

Good nature and good sense must ever join; To err is human, to forgive divine. —Pope

Earlham's Religion Department Announces Appointments



Alexander C. Purdy

President Landrum Bolling of Earlham College has announced three appointments as part of the expanded program of the college's Religious Department looking toward the establishment of the Earlham School of Religion in 1962. (See March 7 **American Friend**) Dr. Alexander C. Purdy, retiring Dean and Hosmer Professor of New Testament at Hartford Theological Seminary, will join the Earlham faculty in September as visiting professor of religion. Alexander Purdy is well known to Friends for his many years of service among them and for his distinguished career as a teacher, scholar and writer. In April a volume of essays by outstanding Biblical scholars entitled **"New Testament Sidelights"** will be published in honor of Alexander Purdy's 27 years of teaching at Hartford Seminary.

President Bolling has also announced the appointment of Dr. Wilmer A. Cooper, Associate

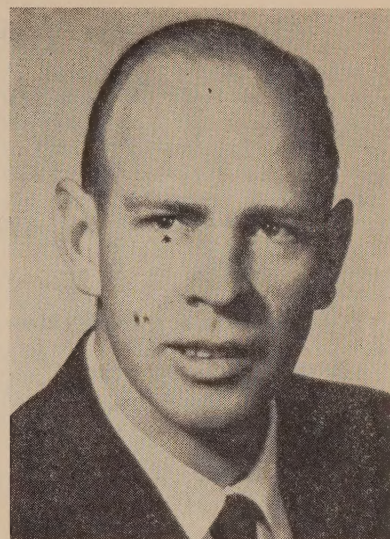


Wilmer A. Cooper

Professor of Religion at Earlham, as Administrative Secretary in charge of the expanded religion program leading to the establishment of the Earlham School of Religion in 1962. Wilmer Cooper came to the college in April 1959 to conduct the survey for the proposed graduate school.

Beginning in the fall of 1960 courses will be offered leading to the M.A. degree in religion, as well as an expansion of undergraduate course offerings. Two extension courses will be given in 1960-61, one by Wilmer Cooper in the fall term at Fairmount, Indiana, and another by Alexander Purdy in the winter term at Indianapolis. Other graduate and undergraduate Bible and religion courses will be taught on the campus by Professors Elton Trueblood, Hugh Barbour, and Joe Elmore, as well as by Alexander Purdy and Wilmer Cooper.

The third appointment announced by the Earlham presi-



Arthur O. Roberts

dent is that of Dr. Arthur O. Roberts, Professor of Religion and Philosophy at George Fox College, Newberg, Oregon. Arthur Roberts will be a visiting professor in the Earlham Summer School, June 7 to July 12, offering a 2-weeks' course, **"The Quaker Movement In History."** He will also give two lectures open to the public on two consecutive Tuesday evenings, June 28 and July 5. Arthur Roberts is the author of a new book on George Fox, **"Through Flaming Sword."**

Also to be offered in the first Earlham summer school in 15 years will be a course in **"New Testament Life and Thought,"** given by Wilmer Cooper. A brochure is in preparation setting forth Earlham's expanded program of training for Quaker leadership. For further information, write Wilmer Cooper, Earlham College, Richmond, Indiana.

New Earlham Library Plans Announced

When, in early February, the Earlham Board decided to take the first steps toward establishing a graduate School of Religion, in a further decision the Board approved a plan to construct a new library building. The Earlham Library is to be completed at a cost of approximately \$1,000,000. Cyrus Baxter

Associates, architects of Cincinnati, are drawing up plans which will include one section of the new building for housing the School of Religion library.

Architectural consultant for the new library will be Vincent Kling of Philadelphia, who has planned all the new campus buildings constructed at Earlham during the last fifteen years.

The present Earlham Library

was built in 1905 with Carnegie Foundation funds. "Since Earlham's book collection, despite careful periodic weeding, has expanded to almost 100,000 volumes, the present building is becoming more and more inadequate. It is also apparent that we do not now have enough study space for our expanded student body," Landrum Bolling, Earlham President, has said.

Quaker Campus Life

News from Our Friends Schools and Colleges

When in March and again in September, 1959, **Wilmington College** chose not to participate in the Student Loan Program of the National Defense Education Act of 1958 because of the objectionable feature of the Act which required, along with a positive pledge of loyalty, a negative "disclaimer of disloyalty" Wilmington acted with Haverford and Swarthmore Colleges. These schools led in Friends' opposition, this clause being against Friends' testimony on taking oaths, as well as an encroachment by the Federal Government into the area of academic freedom.

Last August Wilmington Yearly Meeting backed the school's action, approving Wilmington College's collection of funds with which to establish a comparable loan fund administered by the college itself.

—From **The Wilmington Friend**

A new way to teach beginning chemistry will be tested in 50 U.S. high schools beginning next September under the direction of Dr. Laurence Strong, **Earlham College** chemistry professor. Financed by a \$228,550 grant from the National Science Foundation, the tests will culminate 4 years' work by Laurence Strong, Dr. Arthur Livermore of Reed College, Dr. H. A. Neidig of Lebanon Valley College, and Dr. Kent Wilson of Tufts University.

"We hope that this new approach will make chemistry easier to understand for the casual student and at the same time will challenge the more gifted student to investigate further."

The Penn Players of **William Penn College** are in demand, giving short plays in local and neighboring churches. The play most often produced is "An American Saint of Democracy." . . . The Penn choir's spring tour took them into northern Iowa and Nebraska. They appeared at LeGrand, New Providence, Paton, Arnolds Park, Central City, Nebr., and Des Moines . . .

Early in May Dr. Myron S. Anderson is scheduled to give a lecture series entitled "Soils and Civilization." . . . A substantial increase in enrollment is expected at Penn next September.

Nine seniors at **George School**, Bucks County, Pa., were named finalists in the 1959-60 competition for the National Merit Scholarship competition, having distinguished themselves by high scores on two aptitude tests in which about six-tenths of 1% of the seniors in each state received the awards.

Honored students are Kate Bernstein, Great Neck, N.Y.; Frederick G. Carson, Newtown, Pa.; Mary Chapman, Douglaston, N.Y.; Margaret Colvin, Morristown, N.J.; Andrew Fleschner, N.Y. City; John Herpel, Abington, Pa.; Charles Hollander, Old Greenwich, Conn.; Faith Kaltenbach, Guilford, Conn.; and Corona Machemer, Oakland, Me.

During their first 3 months as an accredited college, **George Fox College** of Newberg, Oregon, realized support from foundations and others who had never given previously. Of real note was support from alumni, who are now more responsive to the claims of their alma mater.



Thurston Shinn, second from left, is the engineer giving instruction in use of the transit—which measures the angles between straight lines. Two engineering students at **Whittier College** who will take their knowledge to their home countries are left, Mohammed Atiji, from Arabia, and right, Sultan Sadairy of Saudi Arabia. In the foreground is Phil Pannone.

Ability to interest more students was immediately evident, with the admissions office processing twice as many prospective students as at the same time last year.

Parents' Day was held at **Friends Boarding School**, Barnesville, Ohio, on March 5, when faculty and parents gathered that afternoon to discuss the advisability of increasing the size of faculty and student body, as well as discussing salary raises to obtain and hold the best qualified teachers.

Open House was held in both dormitories in the evening, after which the Olney Literary Society met for a presentation of Stephen Foster's life, through songs, instrumental numbers and dramatization.

Lincoln School's (Providence, R.I.) first "admissions examinations" are being given this year, students to be selected largely for their ability to profit from the kind of education offered. Results of the tests will be used to determine admission, and also as a guide to placement of the students, with other qualifications receiving due consideration. (Continued on page 106)



At the telescope at the **Whittier College** observatory discussing the astronomy work of students in the freshman physical science integrated course are, foreground, Dr. Randolph Pyle, professor of mathematics, and Dick Angel, senior from Whittier, who is student-director of the observatory. Behind at left is Joseph Galambos, assistant professor, while on the steps is Gary Isham, assistant student-director.

BLUE HORIZONS

There must be faint horizons blue
For minds to travel toward through space
Or future days unroll like those
Unraveled garments of the past -
Familiar, drab and commonplace.

Our spirits, wandering the seas
Of wonder, wade in mystic fire,
Or rise above ascending peaks
Of life's grim granite lost in fog
To reach the moon of our desire.

—Mary Blackburn

WALK SOFTLY

I will walk softly all of my days,
Humbly remembering my heavy debt:
Crucified Majesty, dying in anguish,
Buying my freedom with blood and sweat.

How great that freedom; how great the price!
Can I repay it? What are the ways?
Knowing full well I cannot requite him,
I will walk softly all of my days.

—Mabel Doyle

Mary Blackburn, author of the fine volume of poetry, "Bittersweet," is a graduate of Earlham College, a foremost contemporary Friends poet, and resident of Wilmington, Ohio.

Mabel Doyle's work is well-known to poets and Friends. Her home is in Fort Thomas, Kentucky. Christina Rainsford is a poet from Ketchikan, New York.

BE STILL

If I could will a silence—deep—
Profound—within my soul
Unmarred by any outward thought,
Serene, unstirred and whole,

In which no human hate burned up,
No greed, no thought of strife,
No hemlock from the bitter cup,
No fear of death or life,

I think that God such space would fill
With love and peace: He said, "Be still."

—Mabel Doyle

"BE STILL AND KNOW . . ."

I called to God;
I beat upon His door
Until my knuckles bled;
He made no answer, gave no sign,
"There is no God," I said.
I stopped my clamor

And lay spent -
A channel at ebb tide;
And slowly in the silence
The door swung open wide.

—Christina Rainsford

Literature in Review

Preaching Values in the Epistles of Paul. Halford Luccock, Harpers, \$3.50.

No one is surprised, but all are pleased when Halford Luccock writes another book. In this volume Luccock has produced a highly usable book.

It is a collection of 142 brief ($\frac{1}{2}$ page) "starters" for sermons, Sunday School lessons, Bible-study groups, or just plain thinking. Those familiar with the **Christian Century** and with Simeon Stylites' column know something of the provocative quality of Luccock's writing. He has that deft gift of throwing new light on the old and familiar, while casting the old light on the new and unfamiliar.

In the opening piece Luccock takes the familiar words, "Called to be Saints," saying of them, "These words do not describe the vocation of being a stained-glass window."

Just two words, "Never mind," from I Corinthians, call forth this dual interpretation: "Do not, Paul says, miss the main point of life. The main thing . . . is not the outside conditions, but

the inside realities of the spirit."

But this is not all. Luccock's mind works so that he can play two different themes on this text. He reminds us that it is both good and bad to say, "Never mind"—good when we rise to serve Christ above all outward conditions, but bad when we pass off the serious issues of life with a careless, "Never mind."

These brief starters of thought will provide a heady draught for all who read and study them. Readers will **use** this book long after they have finished **reading** it.

—Philip Johnson

Out of Nazareth, by Donald Baillie, Chas. Scribner's Sons, \$3.50.

This is another posthumous book by the noted Scottish minister and teacher, with the same clarity of thought and deep Christian spirit found in his former books, such as "God Was In Christ" and "To Whom Shall We Go?" After reading the twenty-one sermons which form the first part of the book, one finds the reason for their clarity and profoundness in the four doctrinal essays in the second part.

The sermons will help any

preacher relate Biblical truth and faith to modern problems. In simple non-technical language, here is preaching that is profound and Bible-centered. The sermons are not highly colorful, but direct and discerning.

The lectures deal with the enduring aspects of Christianity, the divinity of Christ, the reality of the Unseen, and the Trinity. The author describes the ways in which critics have tried to separate the essential from the non-essential in Christianity, evaluating each.

In Christ, humanity is Incarnate, and encountering Him we face God and God faces us. Christ brings us into contact with the Unseen so that it becomes real by His **absolute** trust in God. The Trinity stands upon experience more than upon philosophical grounds. It is the experience of God Incarnate, warm, and real. The doctrine itself seeks to avoid the dangers of polytheism on the one hand and a cold, remote monotheism on the other as they appeared in the primitive church.

This is a valuable book that will satisfy many moderate thinking people.

—Charles F. Thomas

New England Has New Home for Elderly Friends

At a meeting of the Permanent Board of New England Yearly Meeting on Jan. 9th, it was decided to accept the gift of a sizeable estate in Hingham, Massachusetts, given for the purpose of housing elderly Friends. This will take the place of the Huntington Home, in Amesbury, which, for more than fifty years, has offered security and protection for a goodly number of older people.

It has met the needs of three generations, and has been a hospitable place for travelling Friends and occasionally for vacationing visitors, as summertime left more rooms unoccupied.

The projected location is twenty-five miles south of Boston on the south shore of the bay, some five miles back from the Atlantic Ocean and Nantasket Beach, on ground of about 600-foot elevation, with wooded areas around the house, which was built 30 years ago.

Formal gardens close to the building make the approach from Turkey Hill Lane, in Hingham, very attractive. In this almost exclusively-residential town, it will allow for more residents in the home.

—Marian E. Kelsey

It is hoped that the usual legal and practical complications can be overcome in time to move into the new home in late spring or early summer.

—Finley Perry

QUAKER CAMPUS LIFE

(Continued from page 104)

Five of the independent schools in Rhode Island have banded together in an effort to persuade corporations to donate funds to independent secondary schools, largely at the concerned suggestion of Miss Marion Cole, former Headmistress at Lincoln.

* * *

The **Sandy Spring**, Maryland, Friends School indicates that its plans are progressing, with first emphasis to be put on constructing a classroom building, and the school to open largely as a day school, with some resident students in faculty homes. As more funds are available, dormitories will be built.

"Our aim is to help prepare

our students to close the gap between modern man's technological and social development, not by eliminating their scientific training, but by emphasizing their social consciousness and responsibility."

Inquiries concerning the School may be addressed to Sam Legg, Oakwood School, Poughkeepsie, New York, or to S. Brook Moore, Sandy Spring, Md.

Young Friends and Ministry to the Meeting

(Continued from page 98)

Who is to sponsor a Youth Fellowship? In some pastoral meetings, the minister does it. In others, a body such as Ministry and Counsel provides a different sponsoring couple for each meeting time. Probably the most satisfactory leadership comes from a vigorous young married couple who assume the full-time sponsorship. This couple may draw on the leadership of the minister or many dedicated people in the meeting. But this one couple teams up with youth to make the fellowship go.

A youth group is not an island apart from the mainland of the church which sponsors it. Rather, young people are a part of

the entire Christian fellowship. Participants in youth fellowships may participate in the worship and ministry of the church. When I look into the faces of our Fairmount young Friends on Sunday mornings, I know that our worship is the more significant because they are there, participating.

Youth can contribute greatly, too, to the ministry of the meeting beyond the hour of worship. Every such group should have service projects. How about inviting your young people to go, in the New Testament manner—two-by-two—to visit shut-ins and residents of nursing homes? Many of these senior citizens are very lonely. They especially appreciate the interest of youth. In such a project at Fairmount we found it deeply satisfying to both old and young. Young Friends then have become, in the highest sense of the word, ministers.

—Xen Harvey

"There is only one way for free men to overcome conflict, and that is by talking together in reasonable self-control, and thus finding a third way which will lead to peace."



Orval H. and Lois Cox celebrated their Golden Wedding Anniversary on March 6th in Sheridan, Indiana, with 170 friends and relatives attending despite severe weather. Orval Cox, who has just completed nine years as Superintendent of Iowa Yearly Meeting, and his wife will move to their home near Sheridan next September. He has served as pastor at Pilot Grove near Ridgely, Ill.; at Providence and Lamong, Ind.; Lynn, Reserve and Westfield, Ind., and for ten years as minister among Marshalltown, Ia. Friends. Their son, Vernon Cox, and family live near Sheridan.

Friendly Life - - - Far and Near

KENNETH R. PICKERING, presently pastor of the Bell Friends Church, Bell, California, has been called to the Superintendency of Indiana Yearly Meeting, beginning September, 1960. He succeeds John Compton who is retiring after 12 years in this position.

Kenneth Pickering has held pastorates in Western, California and Indiana Yearly Meetings during the past twenty-four years, and prior to entering the full time pastoral ministry he was for ten years in the Personnel Division of the Chrysler Corporation. He is married to the former Ruthanna Leamon of Marion, Indiana. The Pickerings have two children, Joyce Pickering Mardock, a senior at Friends University in Wichita, Kansas, and James, now completing the ninth grade at Bell High School.

* * *

W. FORREST ALTMAN, his wife, Diana, and their infant daughter, left Richmond in late February for Kenya, where Forrest Altman will serve as educational materials advisor in the initial phase of an experiment in American education in Africa.

Earlham College is to administer in Kenya the development of a rural high school and upgrading of a teacher-training center, based on American educational ideas rather than the more academic British system of education customary in East Africa.

In this 3-year project Earlham cooperates with local African groups, the Friends Africa Mission, the Kenya government and the International Cooperation Administration of the U.S. The latter is furnishing \$310,000 for the program. An additional \$152,000 is from African sources. Planned to meet the needs of Africans, emphasis will be on vocational education to prepare persons for careers in trades, agriculture, industry, teaching and community leadership.

The new high school is located at Chavakali in North Nyanza, Kenya, and will be closely connected with the teacher-training center at Kaimosi. If successful, it will become a pilot school for other parts of Africa.

Forrest Altman will teach at the Chavakali high school until August, when he joins the Kaimosi staff.

ON MARCH 14, the Friends Committee on National Legislation and the Five Years Meeting Board on Peace and Social Concerns joined to urge the House Foreign Affairs Committee to give greater attention and support to the non-military aspects of the Mutual Security Program.

This joint testimony was presented by Ruth Replogle, a vice-chairman of the American Section, Friends World Committee, and long active on the American Friends Board of Missions. She asked the House Committee to provide increased funds for refugee relief and rehabilitation during World Refugee Year, to expand economic aid to underprivileged areas, and channel more development funds through the U.N.

—F.C.N.L. Memo

* * *

THE ARKANSAS SUPREME Court heard, on January 11th, arguments in the case of Max Carr, Friend and teacher at the University of Arkansas, who had last year challenged the Teacher Affidavit Law, "Act 10," requiring teachers in tax-supported schools to list their memberships in and contributions to organizations during the preceding five years.

On February 8th the court gave its decision, upholding the law as constitutional, but warning that "it could be applied unconstitutionally."



Kenneth R. Pickering

Plans are underway, now, to take this case to the U.S. Supreme Court.

* * *

VIOLET LINTON, Friend of Leesburg, Ohio, and wife of Edward Linton, minister at Leesburg, is holding an Art Show on April 8-10, afternoon and evening in the High School gym at Leesburg. Presented will be 150 oil paintings, and along with those done by Violet Linton will be many painted by her class of 22 adults, among whom are six members of the Leesburg Meeting. Exhibited will be portraits, still life and landscapes.

Violet Linton has studied art at Indiana University and privately, has exhibited extensively in Indiana and received many awards. She has painted much during the Lintons' travels in the U.S., Canada and Old Mexico.

The art show is open to the public without charge.

* * *

RETURNING TO OSKALOOSA, Iowa, from their anniversary celebration in Indiana, Orval and Lois Cox were greeted on March 9th with a tea honoring them during the Iowa Pastors Short Course at William Penn College. Following an impressive program there were presented a "money tree" and two beautiful cakes.

Many greetings were received from friends in the Five Years Meeting, and to all who helped make these days such delightful occasions, Orval and Lois Cox express their heartfelt thanks.

* * *

THE YOUNG FRIENDS COMMITTEE of North America announces its next meetings for April 15-17, to be held at Earlham College, Richmond, Indiana. Plans will be laid for the 1961 conference; a Volunteer Service project at Indianapolis next summer, arrangements for college-age young Friends group at Five Years Meeting sessions, and extensive intervisitation will be considered.

Earlham young Friends and the YFCNA will again give some help, thus making the cost \$3 per young Friend. A travel pool will be available for those travelling great distances. Reservations are to be sent to Beverly Brown, Box 365, Earlham College, Richmond, Indiana.

BIRTHS

Allen — To James and Wilma Pence Allen at West Lafayette, Ind., on March 5, a daughter, Lora Lynn.

Hostetler—To Duane and Shirley Sutton Hostetler, in Peru, Ind., on March 1, a daughter, Jennifer Kay.

Grantham—To Carson and Mary Jane Grantham, in Greensboro, N.C., on Feb. 29, a daughter, Mary Beth.

Vail—To Homer L. and Rebecca Vail, on October 19, in Long Beach, Calif., a son, Timothy John.

MARRIAGES

Holmes - Renner — H. Claude Holmes and Lela Renner, on Feb. 14, in Wichita, Kansas, Rev. T. J. Miller of Trinity United Brethren Church, minister.

Jolliff - Hurley — Joyce Hurley, member of the Amboy, Ind., Meeting and daughter of the Marion Hurleys, to David Jolliff, son of the Norbert E. Jolliffs of Muncie, Ind., at Amboy Friends Church, March 12, Walter McAdams, minister.

DEATHS

Engel—J. G. Engel, in Lincoln, Nebr., on Jan. 14, age 89. He had been very active in the Central City Meeting from the time he moved there in 1917 until he moved away in 1948. He retained his interest and membership though seldom being able to attend. Two daughters and four sons survive him.

Fernald — Harriett C. Fernald, member of East Vassalboro, Maine, Meeting, and widow of Alfred C. Fernald, in a nursing home on Feb. 27, following a brief illness, age 85. Born at Vassalboro, Feb. 14, 1874, she was the daughter of the late Edward and Annie Hamblen Cook. She attended Vassalboro schools, graduating from Oak Grove Seminary in 1891. She came to Portland in the early 1920's and had lived in the Greater Portland area since.

In Portland she was active in the Friends Church and in the Welfare Workers. Her husband died in 1932. Surviving are two cousins, Gertrude Smith, Fairfield, and Mary Andrews, Hartford, Conn., and one niece, Virginia S. Frank, Old Greenwich, Conn. Burial was in Forest City Cemetery.

Gibson — Raymond L. Gibson, member of Central City, Meeting, in Lincoln, Nebraska, on Jan. 13, age 67. The son of Wilfred and Emma Gibson, he was born in Appleton, Wisc., Aug. 10, 1892. At the age of nine he moved with his family to Central City, where they were very active in the Friends Meeting and in the promotion of Nebraska Central College. He was married to Grace Watkins in 1916. He lived the remainder of his life in Central City excepting the four years spent in homesteading in Colorado, and the years since 1952 when he and his wife moved to Lincoln.

Surviving besides his wife are two daughters, Ruth Van Zant of Humboldt, Nebr., and Reva Fer-

guson, Horsham, Pa., four grandsons and one granddaughter.

Services were held in Lincoln and in Central City on Jan. 16, Lindley J. Cook in charge at Central City.

Hadley—Arthur W. Hadley, at his home in Villisca, Iowa, Jan. 31, age 86. The son of Jesse and Emeline Hadley, he was born Nov. 14, 1873, in Adair County, Iowa. The family lived in the Bear Creek neighborhood north of Earlham, until he was about twelve years old, then moving to Earlham where he attended school. Later, he went to LeGrand Friends Academy in Marshall County, where he graduated in 1895. After fifteen years in industrial work, he entered Penn College in Oskaloosa, Iowa, graduating in 1914.

Just prior to his graduation from college, he was recorded a minister of the gospel by the Oskaloosa Meeting of Friends. He was married to Nettie M. Watt of Villisca, Iowa, in 1915.

He served as YMCA Secretary in Chicago and Washington, Iowa, and was overseas in France as YMCA Secretary during World War I. He was pastor of several Friends churches in Iowa and Superintendent of White's Institute in Lee County for three years. He and Nettie Hadley spent thirteen years as missionaries to the Osage Indians in Hominy, Oklahoma. After serving Earlham Friends Church for three years, he retired in 1951 to their home in Villisca where they had lived since. He retained his membership in Earlham Friends, his boyhood church.

Surviving, besides his wife, Nettie, is one sister, Pearl Brauer, of Minneapolis, Minnesota; three brothers, Waldo of Glendale, California; Isom of Wooster, Ohio; and Homer of Fredericksburg, Iowa.

Services were held in the Advent Christian Church at Villisca, on Feb. 3, with burial in the cemetery at Villisca, Orval Cox and L. Willard Reynolds, ministers.

Karnes — George Karnes, in the Greenfield, Ohio, Hospital on March 2, age 79. The son of Joseph and Gertrude Miller Karnes, he was born at the old homestead near Greenfield on May 22, 1880, the fifth child in a family of seven sons and one daughter.

On March 6, 1907, he was united in marriage to Josephine Towne, and she preceded him in death last Sept. 13th.

Surviving are two brothers, John and Clarence; seven sons, Carey M., Joseph, George Jr., Isaac, William, Paul and Orville; two daughters, Jennie, and Josephine Karnes Hadley; also twenty-six grandchildren and five great-grandchildren.

He was a lifelong member of Fall Creek Meeting, where he had served as trustee and elder for many years. He was founder of Karnes' Orchard, a business well-known throughout Ohio.

Overman — Herman N. Overman, birthright member of the Amboy, Ind., Friends Meeting, on March 8 at the Marion, Ind. General Hos-

pital, following a heart attack, age 67. Surviving are his wife, Myrtle Overman; one sister, Mrs. Milo Douglass of Converse, Ind., and one brother, Max, of Marion.

Services were held at the Larrison Funeral Home, Converse, on March 11, Walter McAdams, minister.

Wilson — Ramona Ruth Wilson, daughter of Alfred and Pauline Wilson of Paoli, Indiana, stillborn on March 6. Burial was in the West Grove Cemetery, graveside services held with Elmer Merrill, minister.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or Garfield 7-5636.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 811.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Paul Miller, Minister, Miller 2-3774.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Un-programmed Meeting, 9:00 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St., Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting and Iglesia Los Amigos, 3235 NW 10th Avenue—Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEWton 4-8740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia—Meeting for Worship and First-day School at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Cooney School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOODland 8-2040.

INDIANA

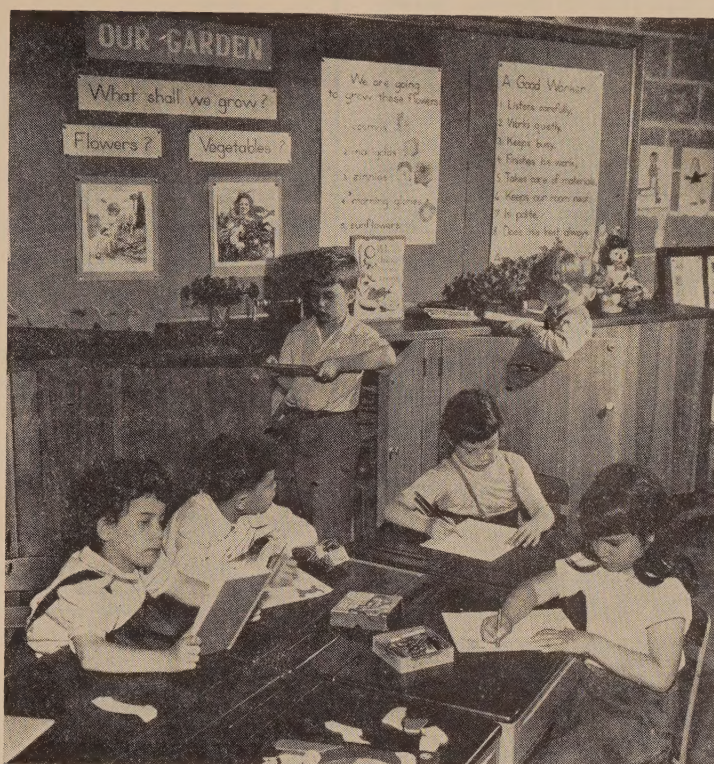
Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, EDison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VICTor 8-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m. G.R. 6-7776. All Friends welcome.



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Richmond, Indiana

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton). Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m. Midweek Cottage Prayer Service, 7:00 p.m. Edward Armstrong, Minister.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for worship at 11:00 a.m. J. Worrell Kirk, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lantern Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CL 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TE 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister.

Richmond, Ind. — West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Sharpsville, Indiana—Mt. Lebanon Friends Meeting - 8 miles south of Kokomo on Route 31 - then one mile west. Sunday School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Young Peoples Service, 5:30 p.m.; Evangelistic Service, 7:00 p.m.; Prayer Meeting Wednesday evening, 7:00 p.m. Dwight Moss, pastor. Phone 2X10.

Spiceland, Ind.—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CI 2-738.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TW 5-7110.

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MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meeting-house near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA, 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166; Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C.—Friends Meeting, South Main at Wilson; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, O.—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third; Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones Jefferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia—Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, Goldie Mae Wright, Holland, Va., RR 2. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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American

Quakerama

True Stories of Quaker
Life, Concern and Humor



A Beggar and A Saint

Now Ira C. Johnson of Indiana Yearly Meeting, after the turn of the century, was one of the saints of earth—and one of its joys as well. Once an undertaker told Ira's wife, after watching a funeral which Ira had conducted, that when he died he wanted Ira to have part in his funeral, even though he was a Presbyterian. Asked for his reason, the undertaker said that when the average preacher chose his text, the undertaker knew every word that would be spoken; but when Ira Johnson chose a text, you still didn't know a word that would come out.

At one time Ira, who believed that emotion belongs in religion but should be harnessed to life rather than given off in noise and demonstration, attended a revival where there was much emotion outwardly displayed. One man was present whom Ira knew well.

This man enjoyed his emotions, but they did not seem to determine how he lived day-by-day. That night Ira was so late getting to meeting that he had to sit near the front, which he actually preferred to the pulpit. The emotional Friend put on quite a display, much of it directly in front of Ira, apparently for his benefit. Finally Ira Johnson could stand it no longer. He rose, pointed his long finger at the man and said, "I don't care how loud thee shouts or how high thee jumps, if thee'll just walk straight after thee comes down."

Someone said that these words had a remarkably quieting effect on the Friend.

* * *

The champion "beggar" among Friends was undoubtedly Rufus King of North Carolina. During much of his adult life he was connected with an orphanage

near High Point, and so he cultivated his native talent for its benefit. How many times Rufus begged a pig for "the pore, little orphans"—and then a second! But one of his outstanding successes was in Indiana, Rufus being impartial as to where his begging was carried on.

Uncle Joshua Hadley had three dandy pigs which he was just starting to feed so that he might eventually "fatten them out" and have plenty of both meat and lard. On one of his trips under a concern, Rufus King came to Mill Creek, Uncle Joshua's meeting, in Central Indiana. He stayed with Uncle Joshua—and soon spotted those three pigs.

So Rufus asked for a pig. Finally, with reluctance, Uncle

Joshua gave him one, although it would mean less meat in the stone jar. Then, as was his custom, Rufus began to think how lonesome that pore, little pig would be on the long trip from Indiana to North Carolina. So he asked for the second pig to keep the first one company. Of course, that left only one pig, and think how lonesome that third little pig would be all by itself!

You guessed it—Uncle Joshua not only shipped three pigs to High Point. He also paid the freight!

—Milton Hadley

To the Editor:

We are still missing the Sunday School lessons in *The American Friend*. We recommend that it tie the S.S. Supply Dep't and the church and church paper together. Two in our S.S. class always had it accompany our *Penn Quarterly* to class.

Ackworth, Iowa

—Anna Vore

Love your enemies, bless them that curse you, do good to them that hate you. . . .

—Matthew 5:44

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